2: Lee T-5 (1855-1858) 1957
NO6 Comanche NO6

775 ing and undoubting faith in a future state of existence, and in future rewards and punishments. They hold that the soul of the wicked coward or thief, after death, will be driven before the frown of the Great Spirit, afar off into a region barren and cold and desolate, there to wander forever through thorns and among rocks, thirsty, hungry, and in pain; but the good Indian, who has been brave in battle and walked uprightly among his tribe, will be translated to a valley ten thousand times ten thousand fold longer and wider than their own valley of Mannasaw, where the climate is always mild as it is in the moon of plants; where there is cool water, and pounded corn and mustang meat forever at his hand, and where buffalo and deer abound, and the horses are fleeter than the wind.

[173] They have many traditions but no records; nevertheless, 212 they have certain hieroglyphics by which they contrive to communicate intelligence with as much accuracy as if they understood the epistolary art. For instance, if one party goes out before another has returned, and wishes to convey information of the course they have taken and the business they are upon, they will seek some point where it is probable their trail will be discovered. Here, providing themselves with a thin piece of birch bark, which can be folded in the form of a letter without breaking, they will make such figures and emblems upon it as represent the idea they wish to convey. If they are on the war path, the character will be a tomahawk and a scalp; if on a visit to a friendly tribe, it will be a pipe; if on a buffalo or deer hunt, there will be no characters, but the folded bark will simply enclose some of the hair of the animal of which they are 212 in pursuit. If they intend to be absent a month, the emblem 201 will be the full moon; if two weeks, a half-moon, if only a few days, the new moon. Then they strike a hatchet deep

2: Lee T-5 (1855-1858) 1957
NO6 Comanche NO6

into the trunk of a tree, and withdrawing it, place the end of the bark epistle in the incision, the outer end pointing in the direction they have taken. It will be seen they measure time by the changes of the moon. In the new, they give themselves up to devotional contemplation and worship, rendering thanks unto the Great Spirit that although the old one has gone, another has been permitted to take its place. Every change is attended with some peculiar ceremony; but when it is in the full, occurs the festival of the roasted dog. With the exception of the refreshments, it differs but very slightly from a modern picnic. The squaws go out to a spring in some pleasant and shady spot, taking with them a number of curs, which have been fattened for the occasion, and kindling a fire, butcher and roast them. By this time the warriors approach, when, seating themselves promiscuously on the grass, they speedily strip the canine bones admidst much fun and laughter. On these occasions, while I was with them, Sahonkeno, the Fox—a lively and mischievous rascal—was always the life of the party.

Not long after my arrival in the valley of Mannasaw, took place the first exhibition I had witnessed of the green corn dance. This occurs in the latter part of July, or the hot moon. The day previous to the festival, a general meeting of the whole tribe was held in the square of the village. In the center stood the prophet, *Karolo*, signifying, as near as I was ever able to comprehend, a star, or planet; immediately around him, in a circle, were gathered the chiefs and principal men, seated on the ground; behind these were the warriors, and in the rear the women and children.

Karolo, the prophet, addressed them long and earnestly, and made many gestures. Though I could not understand his language, I knew from his manner and the intonations

7: Richardson D-4 (no date) 1929
NO6 Comanche NO6

able sum of money building on the Arkansas a village for a certain band to move into. The Indians moved in, and all went well, until the wife of a prominent chief died and the whole band immediately moved out and sought a new location a great way off. The Spanish officer who reported this unfortunate occurrence explained that these Indians had many superstitions, one being that when any prominent person died the camp should be abandoned and the place henceforth avoided.[25] We have the account of a similar occurrence which happened many years later when the son of chief Pah-hau-ca, of the Southern Comanches, died or was killed and the chief abandoned his camp and chattels and moved far north to a new camp.[26] The Comanches would fight desperately to rescue the body of a fallen comrade so long as the scalp was intact; but the moment this was removed they would abandon the body and would not even touch it to bury it. According to some accounts they also held the heart of an animal in veneration and generally avoided touching it when dressing a carcass.[27]

In literature and art the attainments of the Comanches were slight. They had no system of writing other than that of crude pictures and these commonly pertained to wars and the chase. On skins carefully dressed, they often drew designs, a common one being the sun in the center with different colored rays of light radiating out in finely drawn lines. Their shields were generally adorned with pictures and it may be that they, like their allies the Kiowas, had a system of Heraldry.[28] Their paint was made from colored chalks or clay and their brushes from tufts of hair. For drawings of a more temporary character charcoal often served as the pencil and any smooth surface like bone, a board, or the bark of a tree served for canvas.[29]

They had a system of enumeration, but apparently little or no knowledge of the rudiments of arithmetic. The moon periods served as time units; but it does not seem that they had a calendar of any kind, other than the knowledge of the four seasons. They

25. Ugarte y Loyola to Don Fernando de la Concha, July 22, 1788, enclosing copies of reports made by the officers in New Mexico. Ms. Provincias Internas, Mexico City, Tomo 65, University of Texas Transcripts.

26. Statement of Luis Sanches, interpreter, May 1844; Ms. Texas Indian Papers, Texas State Library, Austin.

27. Smithwick, The Evolution of a State, 181.

28. See Mooney, Kiowa Calendar, 230.

29. Smithwick, The Evolution of a State, 180-181; Dr. Ferdinand Roemer, Texas (Bonn, 1849) 293 ff.

20: Wallace H-4,5 (1945) 1953 NO6 Comanche NO6

In accordance with the recommendation of Agent Tatum, a separate agency was established for the Wichita and Affiliated Tribes, in 1871, on the Washita River. When Thomas C. Battey arrived on October 31, 1871, to establish a school at the new agency, he found that A. J. Standing for three weeks had been teaching a day school with nine pupils enrolled. Battey converted the school into the Riverside Indian Boarding School, and during the first term of four and one-half months enrolled twenty-four pupils. The curriculum included spelling, reading, writing, geography, and arithmetic. Most students learned to write during the first term. Battey had difficulty getting his pupils to adjust themselves to the new situation. They could not be induced to sit still, and would talk aloud. A flock of wild turkeys near the school caused a general stampede.[31]

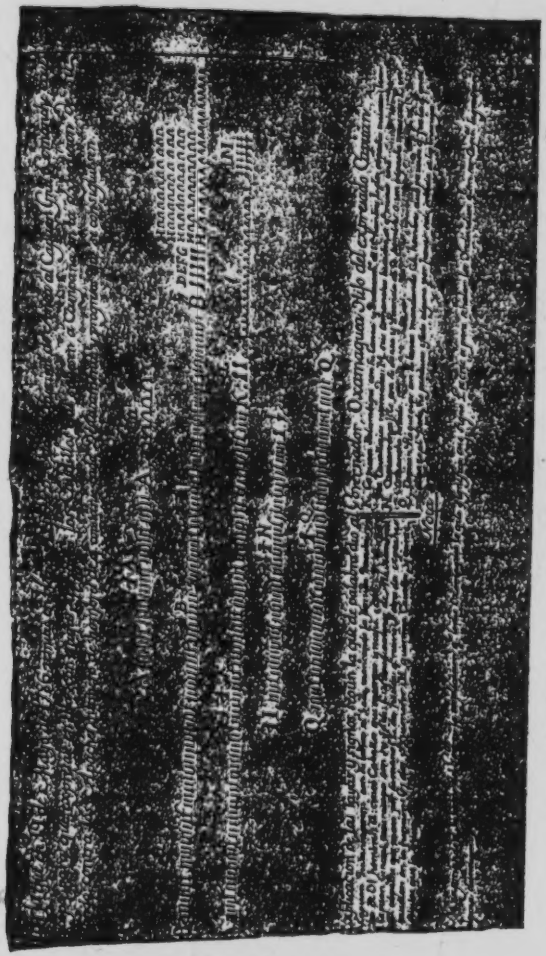
During the following year Riverside Indian Boarding School had two teachers and thirty-seven pupils, none of whom were Comanches. A few Comanches had been attending but had moved away from the Washita River after their crops had failed in 1872. Beginning with the third year, the school was unable to take care of all who wanted to enroll, and in 1876-77 seventy-five boys, representing all tribes on the reservation, enrolled.[32]

A new government boarding school was established at Fort Sill in 1879 for the Comanches and the Kiowas. With facilities for only seventy-five pupils, the new school enrolled 118 during its first year. Already it was inadequate. The average daily attendance in 1883-84, as reported by the agent, was 84½.[33]

By 1889 the Indians were dissatisfied with the educational program. With 1,045 Indian children of school age on the reservation, all schools, both government and mission, had a total capacity of only 280.[34] The Comanches, still clinging

31. Thomas C. Battey, *The Life and Adventures of a Quaker Among the Indians* (Boston, 1875), 28-41.
32. Commissioner of Indian Affairs, *Annual Report*, 1873, 1874, 1875, 1876, 1877.
33. Agent Hunt, *Annual Report*, 1879, in Commissioner of Indian Affairs, *Annual Report*, 1879, 68; Commissioner of Indian Affairs, *Annual Report*, 1880, 75, and 1884, 81.
34. Commissioner of Indian Affairs, *Annual Report*, 1890, 166.

28: Thomas H-4 (no date) 1962 NO6 Comanche NO6
(1786)



175
212
701
648

Tally Sheet of Governor Anza, showing a Comanche military formation in 1786.

[facing p. 294]

28: Thomas H-4 (no date) 1962 NO6 Comanche NO6
(1786)

175 701 554 Spaniards' guess in the *Note*, accordingly, that the "f" figures represent individuals who without being chiefs won some distinction, was at least half right.

[171] It is perhaps significant that of the number of leaders' lances shown here there are only two kinds, for it is usual in the Plains societies to have only two ranks or degrees of leaders. Further, the limited number of each kind shown suggest that they are emblems of rank. But as to the question whether leaders of the first rank among the Comanche would carry straight lances, those of the second rank hooked ones, there seems to be no certain answer. It is quite possible that this is the meaning of the straight [171] and hooked lances in their positions here. Both types of lances were in general use throughout the Plains. But it cannot be determined that the straight-lance is consistently that of a first rank leader and the hooked lance that of a second rank leader. However, this is a distinct possibility among the Comanche. 171 Both types occur as first and second rank emblems among the Plains tribes; the order, and in fact their use or non-use, is quite variable.

TARJA[21]

175 212 701 [648] Tally Sheet (*Tarja*) which Governor Don Juan Bautista de Anza sent in blank on the 19th of May, 1786, to the Comanche Captain General Ecueracapa so that there might be indicated on it by means of lines and signs the chiefs who might set out on the campaign, in the expedition under his command, against the Apaches, the number of men which each detachment may be composed, and the successes that might be achieved. (See pl. 18.)

Explanation of the lines and signs, according to what Oxamaguea, son of the above-mentioned captain, gave to the Governor by word of mouth:

A Chief Quetaniaveni, with his lance by his side, commanding the reconnaissance party of thirty-one men;
a five horses he encountered and recaptured
B CaptainGeneral Ecueracapa with his sword[22]

---

[113] [21] As indicated in footnote 1 above the original of this Tally Sheet is in the Archivo General de Indias, Seville. A copy of this Tally Sheet, the Informe of Ortiz, the Noticia, and the document here entitled Fourth Enclosure, are the four enclosures accompanying the Relacion. See footnotes 3, 4, and 7 above.

[22] The Spanish word given here, *sable*, for sword, technically signifying a weapon in Spanish military orders, appears to indicate the New Mexican Spaniards' recognition of the formal organization of the Comanche in military societies. So far as the writer knows no description of Comanche tribal life written by Spaniards has been

28: Thomas H-4 (no date) 1962 NO6 Comanche NO6
(1786)

175
212
701

C and detachment of one hundred and fourteen men
D Apache whom he killed by his own hand
E two wounds which he received
F[32] Two other Apache killed in the battle
G two prisoners
H Forty horses and twenty she-mules which he took from them
K Chief Salambipu with his lance and detachment of eighty-eight men
L Two dead Apache[34]
I twenty riding beasts recaptured[35]
M Six wounded Comanche,[36] one of whom died
N Chief Encajive with his lance and party of fifty men
o A dead Apache
P a wounded Comanche
Q Chief Piaquegipe with his lance commanding sixty-four men, whose party, farthest west, produced no result, as it was seen by the enemy.

NOTE

Neither the report of the Governor nor the explanation which Oxamaguea gave him explained this sign f. It is believed that it indicates the individuals who without being chiefs won some distinction.

NOTICIA

175
592
728

Information (Noticia) concerning the Comanche chiefs present in the Villa of Santa Fé and Pueblo of Pecos in the year of 86 until the 14th of July, to treat for the purpose of adjusting the peace celebrated with Governor Don Juan Bautista de Anza with a statement of the number of tents, which each one has under his command, in which there may be computed about three men of arms and from seven to eight women and children.

---

found. It is not impossible, in fact it is quite likely, that such an account exists in Spanish archives. On the use of *sable*, see *Diccionario de la Langua Castellana extracto del Diccionario Enciclopedico* compuesto por E. Zerolo, M. de Toro y Gomez, E. Isaza. The example given by the authors there is: "Usaran de las espadas o *sables* los oficiales. (Orden Mil.)." [113]

[32] The Spanish copyist wrote a sequence of EF for two F's, as may be seen in the copy of this Tally Sheet accompanying the Relacion (see footnote 4 above).

[34] Garrick Mallery, Picture Writing of the American Indians, illustration opposite page 574, shows dead Sioux on their heads, whereas these are shown here heads up in D, F, L, and o. Prisoners, on the other hand, are indicated with heads down in G. [171]

[35] The reproduction here has the familiar horseshoes marks in H, I, by which horses are commonly indicated in Plains pictographic art. Inasmuch as horses and mules are definitely indicated in H, the animals indicated in I, referred to as *caballerias*, and drawn much smaller, might be donkey pack animals. The word *caballerias* (eighteenth century Spanish for *caballerias*) means riding beasts, though the word in eighteenth century documents is frequently used to refer to the whole horse herd. [171]

[36] The wounded Comanche are indicated by what appears to be broken lances.

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma

115 159 177 797 872 ●[212] They teach us the men. We all sitting around there. When she tell us how Jesus was born, we just laugh and act silly and our matron would say, "Don't laugh." Then we ask her, "Did you see the baby?" You know, things like that . . . the older girls and us ask her questions like that. We just laugh about it. All the time we thought it was silly for them not to go and see the baby when it was born. Yeah, we learn how to write and learn how to spell, and arithmetic and whatever they learn us. We caught onto it. Then the government wrote a letter to our superintendent and said to send a bunch of them to Haskell in Kansas. And they sent a bunch of them over there and they went to school up there for about three years and they come back and they were grown and they all got married, but I didn't go. My mother wouldn't sign the papers and my dad wouldn't let me go. "No, we don't want her to go up there. She might run off or she'll freeze to death or somebody might kill her on the road." So a bunch of us girls, we didn't go. And a bunch of them went. My brothers went. They were younger than I and they went. And my mother said, "No, she's not going, but you boys could go. Boys are tougher than the girls." That what she told my brothers and so they went. I didn't care nothing about it either way.

During the summer vacations she would return to her home, which at that time was situated along Chandler Creek in Comanche County, Oklahoma.

115 159 241 I never did go places because we didn't have no places to go in them days . . . no cars or nothing. When we come out of school we just stay home all summer. Help my father with the work and everything he's got. He had lots of crops. My brothers cultivate that corn. I have to ride the horse for them and keep it on the row because the corn was so high that the horse would keep eating back and forth and my father would make me ride that horse to keep him on that line so he won't be eating the tops of the corn. They take turns, three of my brothers, while I be riding that horse all day, all day. In the morning we go plow till noon and then we go to dinner and then we go back and plow again till we get through with it. My father used to teach us to work, you know.

115 159 593 756 868 824 It was during summer vacation prior to her last year at school that Sanapia's mother offered to train her to become a doctor. Sanapia was reticent at first, but combined pressure from her mother and maternal grandmother persuaded her to at least consent to the first phases of this training program, that of learning to identify in their natural habitat the various floral medicines which her mother used in doctoring.

The Middle Years

115 159 756 868 [871] [582] Sanapia left school when she was fourteen years old, and her activities for the next three years were in the main involved with the training program her mother and uncle had established to teach Sanapia all she would need to know to become an eagle doctor. By her seventeenth year Sanapia had successfully completed her training and possessed all the skills, knowledge, and supernatural powers which she would employ in doctoring after she passed menopause. During the period of training her mother had dissuaded her from marriage so that she would